

Feb 5, 1908

RECEIVED 4 copies all Feb 6, 5, 1908
 Clark

Dear Dr. Brown ~~your~~ your letter of Dec 28 with Prof Tadd's
 enclosure, to say we are ~~disappointed~~ ~~in~~ mild altogether. At first the utter
 absurdity of all the charges makes us want to laugh, and yet as one
 studies them and realizes the enormity of them and the importance that will
 no doubt be given to them as coming from Prof Tadd the task of composing an
 answer in any way adequate to the situation is appalling. First as
 to Prof Tadd's report on the feeling in Japan towards our Mission. It comes
 as a surprise to us and we shall take up the matter at once to see what
 can be done. As to the Board's action concerning political matters, it
 doesn't ~~not~~ change by one iota our Mission's policy ~~which~~ ^{which} has always been
 rigidly held and enforced. ^{More than any other Mission in Korea we have insisted upon this policy and} when one gets to the bottom of the whole matter
 it is exactly because we have always maintained that very policy that
 we stand ^{today} as we do before the Japanese (if matters are as Prof Tadd reports)
 We believe that the church as a church has absolutely nothing to do with politics
 in any way. Individuals may do and do as they please, but we have
 rigidly held the church as a church from anything ^{even bordering on politics}
 from the very beginning of our work ^{and yet challenge Prof Tadd to say you do to prove the contrary by facts} in Korea. This has not been absolutely
 true of other missionary bodies in Korea and is not true today as Prof
 Tadd's letter shows. Our position has been that the Church is a spiritual
 organization and as such is not concerned with politics either for or against the
 present or any other government. Literally hundreds of times in the past we have
 stood by when our people have been suffering persecution and we have refused to
 speak one word to any magistrate that might free them. Since the Japanese came
 to Korea we have consistently and persistently maintained our policy as in the
 past. We are not and have not been anti Japanese ^{in the same sense} but we are not and have
 not been pro Japanese. We are absolutely not concerned with political matters
 as a body. We have rigidly held our people ^{as a body} from any anti-Japanese
 demonstration ~~and~~ even as individuals we know of a bare ^{handful} ~~few~~ who have taken
 any active measures against the Japanese. Every one of these was immediately
 struck off our church rolls and although dozens of Korean insurgents have
 begged to be enrolled in our churches hoping for protection thereby we have rigidly

refused to enroll any such ^{or permit them to attend our churches 2} until they have first made their peace with the authorities. We also challenge anyone to disprove any of these facts.

P The Methodist Mission which Prof Ladd quotes with such approval has not maintained any such standard and does not do so today. We would like to submit to any ~~any~~ unbiased person whether it is any worse for a representative of a mission and church to rigidly refuse to be drawn into politics either for or against the ruling authority or for that representative on "two occasions publicly to take a stand" for one political party or another. We have simply followed the immemorial custom of our Board and Church and no more.

About 3 years ago the movement known as the Chung Yum Hoi sprang up in the Methodist churches with headquarters in the San Dong Methodist Church Seoul. In 3 months there was a branch of it in every Methodist Church in the 13 Provinces. It was purely a political organization and the Chairman of it was the ^{Korean} pastor of that Methodist church. Worst of all they had appropriated the Korean name of the YMCA. We by hard work kept the movement out of more than 7/8 of our churches and by putting pressure to bear on the Methodists finally made them understand the danger and suppress the organization. That was the Epworth League movement Mr Ladd speaks of. **P** One year ago the Mopyung movement known as the Righteous Army began and it now continues. When it first began it spread like wild fire. Our Mission set ourselves rigidly against it and we have held our church and almost to a man our members rigidly from going into it. When the movement struck PyungYang city it was in full swing and would positively have swept the entire population in if it had not been for the Christians of our Mission in PyungYang city. Kil the Eldon, now Pastor Kil called all the people together and plead with them not to go out and he held them firm and then the Christians went out two by two throughout the city urging their friends as individuals to be quiet. They stopped the Mopyung movement in PyungYang city and it was stopped all over those two provinces in the same way. Does that sound anti Japanese? All of the bravest soldiers in Korea, the tiger hunters, come from PyungYang and it would have been terrible if those men had gone out. What of the Methodist Mission? The leading helper in the district south of Seoul was

shot by the Japanese and his church burned. Three Methodist group leaders that we know of were shot by the Japanese. But up to date not one member of our church has been shot or harmed and we challenge any one to prove the contrary. Many ^{we know of at least} many of the Methodist churches have been burned, but not one Presbyterian and we challenge any one to prove the contrary. About three years ago the pastor of one of the Methodist churches in Seoul wrote down to our P'yung Yang Christians urging them to combine the church and unite to fight the Japanese. That same man has just been commissioned by the government to go out to the Wap'yungs and urge them to make friends with the Japanese.

TP Prof Ladd says fully $\frac{1}{5}$ of our Christians have come into the church for political reasons and will have to be sifted out. We judge from his letter that he knows far more about the Methodist churches here than any other and judging from these political activities as described by him perhaps it is true of them, but if he says it is true of our Presbyterian church well to put it mildly he is somewhat mistaken $\frac{1}{5}$ is a good round number. Surely Dr Ladd's book will give us the accurate data on which he based such a statement. He is a scientific man and we shall look with interest for the explanation of his statistics.

TP So much then for the facts as to our political activities. We heartily endorse the Board's action ^{of} for it has always been our policy and we challenge any one to prove by one single quoted fact with dates and place where it has not been our policy. Mr. Ladd speaks very strongly concerning Mr. Bethel and Mr. Hulbert. We have had ~~and~~ nothing to do absolutely with either of the men. Because of Mr. Hulbert's campaign we declined to ask that he be appointed to our Mission when the Board put the question to us two years ago. We are not behind his campaign and have never given it the slightest countenance.

Now as to the whole of the balance of Mr. Ladd's letter we would call attention of the Board to the fact that his testimony as to the quality of the Korean Christianity and their native worthiness he stands practically alone among all the men ^{and women} eminent in every way as himself who have visited Korea in the last 10 years. It is not necessary to call the roll of them Many were as expert in mission affairs as long as he. Many were as expert in mission affairs

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Many come prejudiced. But of the whole number no man ever reported
as Mr Ladd has done. His report is absolutely unique. Surely he could
not have desired uniqueness even at the expense of fact. His position
in the past has been such that one can hardly think that ~~the~~ ^{any} man do
say no book can sell nowadays unless it be unique and an iconoclast
has ever gained a readers audience than a simple bruder could command.

As we search for reasons for such a unique judgement on our
work and ourselves a possible clue appears in the third sentence of your
letter "He spent 10 months in Japan and 2 months in Korea" and again
in his letter "Two months of the time he had been in Korea as the guest
of the Japanese government at the invitation of Marquis Ito" Mr Ladd was
10 months in Japan before he ever saw Korea. The Board knows what the
church in Japan is and the Board knows the mind of its missionaries
there. Any missionary on any field becomes attached to his people and in
a certain sense one with them. He grows to see things through their eyes,
and to feel that their desires are his desires. If the Japan missionaries
didn't feel that way they ought to go home. All Japan has been talking
about Korea for 3 years. To judge from their papers it must be their
main topic of conversation. Japan was good to Korea in 1895 and she
has been good, many times since. Korea's emperor and intriguing
courtiers have again and again played false to Japan and no doubt the
missionaries over there feel as the Japanese do that Korea ought quietly
to be ^{altogether} swallowed up with never a squawk or sigh. For 10 months Prof Ladd
saw Korea at a distance through Japanese eyes. The Korean church has
been praised for its success and its spirituality perhaps over praised.
The church of Japan has been regularly rebuked for the lack of this very
quality. The testimony against them has been as unanimous by
eminent visitors as it has been for the Korean church's spirituality.
No doubt it grinds on the Japan missionaries. They would not be
human, if it did not. Mr Ladd saw for 10 months the American Board
church in Japan and the Presbyterian church in Korea through the eyes

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of the members of his own church their whose hearts were soo broken of
over criticism of themselves. No wonder he saw a distorted picture
when he came over here. He wasn't the eminent scientific Dr Ladd while
he was here. He was just seeing things through others. He came as a guest
of the Japanese government. Surely that wasn't the way a scientific
investigator usually travels. He says he "went to Marquis Ito for
instructions" though Marquis Ito was just enough to refuse to give any.
He wasn't free to see or learn anything scientifically. Over half the facts
he relates in his letter are facts. His interpretation of the facts above is
absurd. It came just at the time the revival was at its height. It was an
abnormal time. Men's hearts were stirred as they never had been in their
lives. Consciences were tender then as they seldom are. Old sins long forgotten,
repented of, yet not confessed publicly, came pouring out as the Spirit of
Pentecost compelled them. The rest of the world has read of it and praised
God that Pentecost had come again. Dr Ladd makes it a text to prove
the church morally low. Could anything be more blind? Surely God did
hide something from the wise and prudent and only reveal it to the babes.
Is confessed sin and a repentance that proves itself in reformation of
~~the church~~ a sign of a low moral and spiritual life. If so then let
the church every where cease praying that the Spirit may come to convict
of sin and righteousness and judgement. He speaks of our case where a
man deceived the YMCA leaders in buying land. Did he never hear of such
in America? He says the missionaries have been regularly deceived by the Koreans.
Where are his facts to prove that? He was here two months and the missionaries
have been here 23 years. The whole missionary body and every visitor except
Dr Ladd has not believed as he does. Surely a few of so great a number
would have their eyes opened. He says he told Prince Ito that in a few
years there would be a million Christians in Korea but that it would be
3 generations before there would be any real Christians. Was it the scientific
Dr Ladd who said that? He don't know what percent of the Christians in Korea
Mr Ladd has tested minutely but so sweeping a statement ought to have
definite facts to back it up.

6.

¶ He says the Koreans are the "most untrustworthy and lacking in
mainly virtues of any people he has ever seen". Does he mean physical
courage? I challenge the bravest man Mr Ladd can produce to take an ordinary
Korean fire lock, such as the Korean tiger hunters use and go out alone
to bag a tiger. If he means fighting courage as a soldier let him
remember what he himself said of the corruption under the Korean magistrates
That crushed out all hope from all Koreans yet I've heard that the young
Koreans who accompanied the Japanese army into Manchuria were not found
wanting. They alone were tried on an equal footing with other men. As to
untrustworthiness the Korean will compare with any Oriental. No foreigner
here would hesitate to entrust a sum of money which would be a
fortune to a Korean, for he knows it will go as safely as though
under guard. ¶ As to his statement that ethical standards and tests
of membership are lower than on other fields, he proves that he never asked
what the conditions are. He challenges him to name one item in which
our standard is more lax than elsewhere. He speaks of whole villages turning
en masse to Christianity and compelling the unwilling to come by force.
He proves by that statement that he never once asked the conditions of
membership in the Presbyterian church. If he had by ever so little sought
it he would have discovered that we do not even keep a roll of such a
village as that, that when such a village comes we send some one to
teach them what Christianity really is. Immediately great numbers drop
out. We teach or say perhaps a year and then have a handful left. A
helper examines them and if any can pass a stiff examination for the first
time they are enrolled as catechumens. Before this the man must have put
away his ancestral worship, his drinking, his immorality of every sort and
this must have been months of trial to see that he means to stay by his faith.
He is kept as a catechumen from 1 to 4 years always under teaching before
he is baptized. One his, one fall from grace and his baptism may be
indefinitely postponed. Again and again visitors to Korea as eminent
as Dr Ladd have protested against the extreme rigidity of our ethical

standards and we are prepared[?] to challenge any mission in the world to show one more rigid.

PP As to the Japanese church trying to keep itself up high and not get down to the Korean level "a wad some power the gift is given us to see ourselves as others see us"

One last point Mr Tadd says that it costs nothing to be a Christian in Korea. Did Mr. Tadd never hear of ancestral worship or spirit worship?

Did he look at any of the houses he passed and see the horrible pictures on the wall outside the front door? Did he never hear the sorceresses drums sounding night after night all over Korea? and does he not know that

the man who stops his ancestral worship ^{and destroy his ~~table~~} (as he must before he can become even a catechumen) is a social outcast, that often he is driven from his home village or beaten or vilified? Does he not know that the man who stops his devil worship and turns to God brings upon himself every form

of petty persecution than can be devised, and that if after he has turned anyone of his family ^{is taken sick for any cause and he does not call} in the sorcerers ^{and his fault} he ^{is} considered to blame for all the trouble? If he

doesn't ^{know that} then he ^{is} ~~is~~ ^{is} the scientific Prof Tadd when he was here but only an ordinary observer over prejudiced to start with and monstrous unfair.

If his book has in it such matter as his letter has, for his sake we are sorry; for our Master said that the man who offends one of ^{for} this little ones offends him and ^{for} the book though it may bring praise from men, he will have to answer to His God.

Yours sincerely

Chas Clark

Seoul Station

(From microfilm reel # 282, Vol. 238, letter # 27)

Bk

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RECEIVED

MAR 7 1908

Dr. Brown.

mg/14

Mrs. Baird

Pyeng Yang, Korea, Feb. 12, 1908.

Dear Dr. Brown:-

In view of the special effort which is being made at home for Korea, I have been asked to call the attention of the Board to our primary schools, and to the very great need of a strong worker to give his whole time to their direction and development.

Here in Pyeng Yang alone, in the schools of our denomination we have between six and seven hundred boys and girls under our care as missionaries, and in the rest of our station there are sixteen hundred more. In Syen Chum station nearly twentythree hundred are reported. In this little army of young boys and girls are bound up the brightest hopes for the future of the Korean church, and yet it goes without saying that in the multiplicity of other duties, the missionaries in charge of the circuits are able to give them but little real care or oversight.

Mr. Baird has done what he could for them in the past, in the way of preparing a curriculum, working up normal classes for the teachers, etc, but the time is ripe for one missionary to devote all his thoughts to their care and development. I hope that in the choice of candidates for Korea that this special need may be borne in mind.

Very sincerely,

(Mrs. M. M.) Annie L. A. Baird.

(from microfilm reel # 282, Vol. 238, letter # 29)

Korea Mission
of the
PROTESTANT CHURCH in U. S. A.
JOHN D. WELLS TRAINING SCHOOL
FOR CHRISTIAN WORKERS.
E. H. MILLER, PRINCIPAL

carbons 4 M E. H. Miller

RECEIVED

MAR 19 1908

Dr. Brown.

SEOUL. Feb 19th 1908.

Dear Dr. Brown-

In answer to the letter of Dec 28th last re

the Russians, and Missionary's attitude to the present

government of the Peninsula. I have a few things to

lay out for your perusal.

1st as to Dr Ladd's opportunities to attain knowledge

of what he speaks. During his two months spent as

Marquis Itō's guest ^{- Mrs Ladd} he was called on by our household

& in returning the call ^{they} expressed not the slightest interest

in our work, school, church, or otherwise tho an opportunity

was proffered to visit the two schools on our Compound.

Yun Mut Kot, the largest of the city churches was not

graced with his presence. No inquiries were made concern-

ing their work, then under my charge with Mr. Reynolds

& altogether the attitude he assumed while here was in

no way calculated to the acquiring of first hand in-

formation concerning things Korean.

This position as guest to the Government de facto offered no inducements to Korea missionaries to seek him for his enlightenment in things of interest to us for he came not to see us - our work but to see what the Japanese were preparing for him to see - Prejudice, you'll call it, but that's the way we saw his mission. In Peking Yang - where Dia just spent 10 days helping in class work - the missionaries hesitated to ask him to speak for fear of possible ^{loss} theology, not knowing him beyond the word "Prof Lidd of Yale". Having heard they felt no fear for his talk was totally too abstruse for any help or hindrance - to result from it.

So much for his ability to know of what he speaks - as to conditions. He's only one among many who have spent 2 mos. in Korea. He's surely not the only gifted visitor whom Korea has seen in the last two or three years. To the testimony - do others so testify to Korea's total degeneracy to the lowest moral & ethical level of the Christians here? I think not. Measured by self-sacrifice of time or money; of giving up the old religion - even tho' it be devil worship; of suffering at the hands of relatives or neighbors - of giving up sabbaths putting aside the chance to make easier the six days of labor by dividing the work into 7 portions - by any one or by all these measures

The Korean Christian is a rotten man among the world's best.

While most largely criticizing the two missionaries. Roy had some little knowledge of the contemporary mass of the "propaganda" as revealed on by the various books that whole village sources in a land of but vast impossibility, such as to be a practice in reception of missionaries.

The tenor of his paragraph on political circumstances fits in with

Eastern practices in certain sections of the work but is in

no way representative of our work as a whole as you may

see north & south with any slight ease. This estimate

is right to the point but we do not have our knowledge of

conditions and as you know the existing process is primary

in our work as we have no means of measurement

decision is made as to the nature of the work in months after

our ^{work} is completed in a year or so of delay before being published

which is more than we have time to seek out the mistakes

I had a preliminary in the book in a few pages but

and by the time it is in the hands of the missionaries that may

"be very natural" but we are not working with "natural"

power the spiritual is not so to be limited

I have a different lesson from the confession in a few

of the same way, the same consequences in the double

life, it is the power not the even making it impossible for

and life to continue when the same power gets hold of

pleasure trip goes over to investigate one side of a very many
sided problem - gives out misinformation that is very
well qualified to make him an unpaid "advocate" of the
de facto government. I must confess that if there is any
moral blackness to the job which I don't see - there -
surely must be a similar blackness - tho it be amateur,
to the other. This is ad hominem however, so ought
not to be said.

To get down to first principles, as I know the mind of
the Korea Mission it is this - to tend to their own business
in so far as possible with out voluntary commitments - that business
being the presentation of the Gospel to Korea - the Gospel of Substitution
spiritual, mental, moral, physical. When decisions are to be
made between party & party, we are first for the Korean
& as far as our judgments lead us right, and we are not,
then the rest is being possible, solvable - we go where we see
the right. We do not go out of our way to lobby to either
Japanese or Korean cause. To magistrates or counsel, to young men
or to Resident general. If our call is to such work, America
offers better fields for endeavor. However do not defend of
our policy leading to any such end - He who being bound to his
own business usually has enough to attend to others is better
than the one always looking for some one to blame but unable to

Already in many cases tending to our own business has
involved taking care not to run riot to excess of politics
where the church is strongest is just now the great risk,
were it not so the claims as to low morality or morals be
with some rights upheld The Church if forced to "take sides"
would probably mean revolution in more than 3000 provinces
as it is its a great power for conserving clear headedness
among the populace. Both sides in the present uprisings
recognize the steady going habits of Christians respect their
church property, often their villages - and if the present crisis is
brought much more greatly increased outbreaks it will be largely
that the church has kept a good head under the pressure of
our persecutions & the Holy Spirit

Prison the length of this letter, having substituted on the
last it was said not to continue further

Don't advertise Prof Dodd's work too highly - it may
not be worth advertising - it will not do his work as a
fair example of "fact".

Yours truly

J. H. [unclear]

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THE S. GALE SCHOOL
S. GALE METHODIST CHURCH UNION OF
S. GALE CITY CHURCH, KOREA

Seoul, Korea, Feb 13th 1908:

My dear Sunday School Scholars and Teachers:

How fast the days fly by us. It is winter still but the sun rises over the West Gate now. It was away South of the East Gate at Christmas time. It travels higher up every day and soon Spring will come. All the hills are brown except where the pines grow. The pine trees are always green and glad looking. They are like our Elder Ko. No matter what happens it is always summer and sunshine with him. When money is needed in the church to pay for school teachers, salaries, etc. he smiles and says "It will come." and it does come. When it is winter he seems warm, and when it is summer he is cool, just like the pine tree. One longs to see pine tree Christians. Do trees need Christmas that do not change four times a year with all possible seasons all over the world? Christians always hopeful, always smiling. Like the pine trees. Did you ever hear them sing or pray or do anything? Next time you pass one, listen. Just in front of the school is a wide, wide hillside of them are telling us to be happy, to be thankful, and glad. We are God's pine trees, we are so happy.

Across the street from where I live is a school with a hundred scholars or more. They play outside without any hats on, and their coats are of all colors, blue, pink, purple, orange, yellow, white, and black. They look like a lot of butterflies and birds, all clustered together on a swinging log that they have swung up to play on. There is an expression that I used to hear when I was a boy and wondered what it meant. "The gorgeous East." It meant the far Eastern world with its bright colors. That they story of these bright coated children has traveled all round the world since a long ago. I don't know the names of all these boys and girls, who live near here but they all bow to me and when I go out for a walk or pass them they bow so prettily and say "Hoy Meka allan'chee Kasseeo" their greeting which means my name and Peace. What would we do without the children? So many old people have their anxieties and worries and heaved up sides and grow to darken the world that it is had not the life giving joy of the children. It would turn into Arctic and other things. Thank God for the children who are the joy of the world. Thank God for twelve hundred children who are the joy of the church. Thank God for a hundred children who are the joy of the school that they are so happy and so glad.

David better with... he was a... out here... went... repro... one... daily... the... lesson... the...

Your Missionary,
James S. Gale

from microfilm reel # 282, Vol 238 - enclosed with letter # 35 from W. F. Moffett

M. C. M.

RECEIVED H
APR 3 1908 B

(Copy)

Liao Yang, Manchuria
Feb. 20th. 1908. Dr. Brown. E.A.

Dear Dr. Moffett,

I shall never cease to thank God for the day He led me to send our two brethren to Korea. In the letter you sent by their hands you promised that your people were to pray for us that week. You also added, "remember that their prayers are mighty and do prevail! They have prevailed, and this week we are filled with thanksgiving. Mr. Goforth of the Canadian Mission in Honan came among us on the 9th. and his word has been with great power. Mr. Chang and Mr. Hu prepared the way for him by giving most entrancing accounts of their experiences amongst you. This was followed by further confirmation for an hour from Mr. Goforth's lips. That morning, while there was breathless interest, the ice was not thawed. But in the afternoon, at our second gathering, a great movement began. Hearts were broken and a general cry to God arose for mercy. On Monday a period of confession began and the spirit of prayer became intensified till we had an outpouring of the Spirit in our midst. By Thursday there a tempest of prayer for the Holy Spirit and on the next forenoon He came with great power. We have had the same manifestations of His presence as you have had in Korea and I firmly believe that the flood will rise now all over Manchuria, as it has done with you. This week Mr. Goforth with the two Chinese brethren are conducting similar meetings in Moukden and they go on next week to the West. At the same time we start a general campaign in our own stations - first East, then West - for which also we beg your intercession. We greatly desire the firm establishment of a native ministry and a general support of native evangelists and churches independent of home. The first move towards this has been that our staff of evangelists have undertaken the maintenance of a preacher of their own.

I am specially grateful to the Korean elders who entertained our brethren and who did so much to kindle the holy fire in their hearts. Will you kindly convey my personal acknowledgment of indebtedness to them in addition to what they will be hearing from the Chinese themselves; their stimulating letter to us proved a great help. I understand that a public and several private letters are being prepared here. Finally how shall I express my gratitude to you? The warm way in which you met my advances and your great welcome to our deputies have greatly touched me - the more so when I hear what a burden of work was on your shoulders at the time. It will be a joy to you to know how fruitful it has all been, and, may I add, you have all unawares lifted a great burden off me, for the wheels of the chariot drove heavily till this came. We had a great Communion service, followed by a general thanksgiving on Sunday, and never did my own heart so overflow with gratitude and hope. May your work be more and more richly blessed as the days go by till the whole land be filled with the joy of the Gospel.

My kindest greetings to you and your colleagues. I hope before very long to see some of you face to face.

Yours very truly,
(signed) Geo. Douglas.

30 gm. m.

THREE PICTURES.

Picture I

About fifteen years ago, a missionary was walking along the streets of Pyeng Yang, Korea, to the inn where he was staying. People stared at him as he walked, but no face, among the hundreds he saw, showed any signs of friendship or interest. Several young men were following him and some were servants from the Governor's quarters. One young man to show how smart he was picked up a rock and heaved it at the missionary. The aim was poor so no harm was done, but had the rock struck home, there would have been no sympathy for the "foreign devil" in the hearts of the Koreans who looked on. The missionary paid no attention to the crowd or the rock. Soon the inn was reached and the young men dispersed laughing, no doubt, over how they had rocked the foreigner. The young man who threw the rock was named Yi Ki Pung.

Picture II

About twelve years ago a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died, and the young widow, hardly more than a girl, went back to her parents who lived in the mountains of Kok San. The parents were heathen and when the young widow came home they saw an opportunity to make a few dollars so they sold her to become the concubine of a rich man. This was an unbearable fate for the young Christian widow so she tried to escape by fleeing. Pretending that she was demented, she clothed herself in ragged garments the better to act the part and started on her long journey to Won San where she heard there were Christians. She was unable to go far for tracers were sent out and she was soon found and brought back. Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick and his brother afraid he might die took the young woman, brought her to a Christian Church and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died and he brought her to the Church knowing Christians would not sell her. The woman stayed at the Church for a time and then concluded to go to another Church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how also a band of roughs were planning to steal her some night. The poor woman plead that she might be taken to Pyeng Yang. The missionary was not in the habit of taking Korean women under his protection but the pathos of this case appealed to him so he took her to Pyeng Yang gave her over to the care of his wife and for over three years she worked in his home and attended school when school was in session.

Picture III

On Jan. 11th. 1908 a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Juelpart south of Korea. The missionary made a short farewell address and then Mr. Kil pastor of the Church spoke and during his remarks said that this missionary must not be discouraged if he have rocks thrown at him by the Juelpart people "for" said Mr. Kil "remember how you threw rocks at the first Pyeng Yang missionaries". And the missionary who was Mr. Yi Ki Pung sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present. The next morning Mr. Yi with his wife, who was none other than the young woman who was rescued by the missionary, left for their future field of labor.

Written by Rev. Benjamin Lee.
Translated by Mr. S. A. Moffatt.

5⁵ M Alice F. Moffett
Pyung Yang
Mar 2nd 1908.

RECEIVED
APR 4 - 1908
DEPT. OF AGRICULTURE
WASHINGTON, D.C.

My dear Mr. Brown;
The letter of Rev.
Mr. Douglas of Liao Yang, of
which I enclose a copy,
came while Mr. Moffett was
away, holding a class in
the country. I could not
keep the good news an hour,
but sent it out to our
community and most anxious

OK COPY

forwarding it to you
The two Chinese Christians
labored under difficulties
while here, for their only
means of communication
with these people was the
written Chinese character.

But they probed deeply with
their written questions and
God need the sincerity and
consecration of the Korean
Christians and His work.

despise work here to touch
their hearts. The praise song
that the fire is spreading
through all that Liao
Yang district.

Not only country classes are
being held at many points
and one of the cities are
preparing for the large
class for country women
which opens here next
week.

And still the Rouans come
asking for more classes and
more teachers and it seems
impossible to crowd into
another class. No long to
hasten the new workers who
are coming to us.

With kindest regards,

Very sincerely yours,

Abner T. Moffatt

Pyung Yang, Korea.

RECEIVED March 25, 1908.

MAY 4 - 1908

Dr. Brown

McLure

My dear Dr. Brown -

I am sending you some pictures in a separate package that you may want to use yourself or you may want to give them to the Special Campaign Committee to use in the campaign at this time. I have written something on each one so that I hope you will be able to distinguish them. The one of our compound is quite good. If only the Academy building, Dr. Brown's & Dr. McLure's houses were included in the left of it & Mrs. Davis's house could be seen at the right, it would afford more pleasure. The one of Pyung Yang city taken from across the river is quite good. - There are two or three scenery pictures and one of Mr. Severance on the back of a coolie. Also two of the Christmas pictures, taken at No. Gate Church. I am enclosing one in this letter of special greeting from our family to your family. Am sending herewith two characteristic pictures - one of an old man who has lived out in the ^{circumstances} ~~circumstances~~ for years ^{would be quite the time} & who had never seen the big city of Pyung Yang - another

of a man who has been one of the nation's scholars - a
man who has had honors from the nation. - The latter
is a member of one of my groups. His grandson is the
teacher of the ^{church} primary school near the old gentleman's home.
I have written on the back of the picture some of the history
but there are two other interesting facts about it. The boy
(right side) the old gentleman is an uncle of the man, at the
left of the old gentleman (great grandson's uncle). The young man
at right back of the old gentleman is the uncle of the other
man at the back standing - that is uncle of the old man's
grandson - that is the ^{a younger} son of the old gentleman. You may
think this relationship is hard to figure out in English, but
when one tries it in Korean he has a task that can
not but make his head swim. - This all leads me
to say that the ramifications of Korean relationships is
something wonderful to know. A 42nd Cousin is in
duty bound to assist his 42nd cousin if he is in
need. They must share the last crust - I should say
the last bowl of rice or millet. - I hope you will
find these pictures interesting & useful.

Last Sabbath we witnessed an interesting
sight in Central Church. Pastor Kil had his first
experience in the baptismal term. With the assistance
of Dr. Moffett ^{were} baptized 201 men and women. - In
the morning 119 ~~women~~ were baptized, while, at the noon

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service in the afternoon 82 men were baptized. These were chosen from about 325 catechumens, I understand. Next Sabbath we will witness a fine sight in the central Church. Some 85 babies are to be baptized. Both parents must be baptized members of the Church before they can have their children baptized. We have noted that the Koreans when given the responsibility of examining for catechumens for baptism, are even more strict in their requirements for admission, than the foreign pastors.

I had an evidence of the "Dr. Ladd degeneracy" of these Koreans recently in one of the groups which I have charge. The group had grown too large for the building in which they were worshipping, consequently plans were afoot for a new building. When I went to visit them they talked with me about it. I found that the people were too poor to build accord-

my plans & I was about to advise a plan regarding
the present building. The young leader said, "Let's
pray about it this P. M. & tonight. Possibly, we will
be led to give more than we have thought possible."
The next morning they came saying, "We must build
a good house to worship God in & we can do it."
The men had met and discussed what each could give
toward the collection for the new building outside of the
regular church offerings, already pledged for helpers & salary
&c. When we called for subscribers that day three
of the men had decided to sell fields in order
to subscribe. One decided to sell half of his land.
He owned less than an acre in all. One man, whom I
knew as every sincere fellow, arose & said, "I have two bags
of rice that I was saving to buy clothes for mother, wife
children & myself. We decided in our home last night, that
although it was all we had, we would give it ^{to} the Lord who
gave it to us." When he was through speaking, there was a subdued sob
all through the audience, for he was a poor man & poorly clothed &
they all knew the amount of sacrifice it meant. A lonely old widow (65
yrs. of age) with no one depended upon at all, living by sewing she can get from
neighbors, arose and said, "I have no money, I have no lands or home,
no rice. But while I was praying, asking God what he could give, the
Holy Spirit seemed to say to me, 'You have two rings that your husband gave you long
ago, when you were a bride. You can give them. They are useless to you. I don't know
whether you will take them or not, but they are all I have. Here they are.'"
With that she took them off her fingers & sent them up to the front, after
a little while of silence broken only by a joyful weeping, a young bride
arose and said, "Here I am bringing a useless load on my fingers. I'm
be sure these rings are a love token from my 'Pai Se bang' (my
husband) but I want to give the best I have, & all I have, that dear"

fall my own, to Him who has saved me & has made me so
happy in my heart." I never saw a scene of such real joy.
Although there was some weeping, there was a real deep
untold joy in it, that was reflected in their faces.
How I did want to help some toward the building
myself! I knew that it was best to do nothing-
I felt, in myself, that it was best for them to realize
that it was theirs & it was their duty to strain
every nerve to meet it trusting in God. I did
not give any help also, because it would not
only not, in fact, help them but it would weaken
them. They would depend upon the "Waksa" (Pastor). It
was hard, I assure you, to see those poor people, (poor
in this world's goods, but very rich in faith) give until
it naturally meant in some cases a deprivation of food;
in other cases a change of food, one family deciding to
sell their rice and buy millet to live on, since one
bag of rice was worth five bags of millet. It was like
my selling my flour & living on corn bread - No; it was
much harder than that. Yet, withal, I never saw such
joy in the taking of a collection at home. The trouble
at home was (I include myself in this, when I was there,
an officer in the Methodist Church of Cedar Rapids) we did
not give until we felt it & we missed the joy of giving.
If this is "degeneracy," I wonder where we are going to
find real living examples of regency!
Just a word about us here now. You know we
have a busy station, but I want to quote some of my ex-
p-

iences to show you how hard it is to get the
language study time. Since last spring I have
had scarcely one week for language study - I mean
the study of books for examination & for accuracy
of sketch - while in P'yung Yang. I was given
one month for a visit to Chung Ju station and
while there had a fine opportunity to put much of my
time in special study. Of course, I helped Miller some
in class work, but being a small station with work
only beginning there are not the demands that I find
here. I am now teaching Psychology and Bible to the
seniors; ~~the~~ Revelation to the Juniors; Essay writing to the
Freshman & ~~Special~~ Bible Study to the Third Year
Class of the Academy. We have three new
buildings going up now - Mr. Rembrandt's house, the
building for women's work & the Theol. Seminary - all
of which call for assistance from each one in the
station. Have a circuit for which I am responsible, in
which there are now about 1000 Christians, having
doubled in the last year. Plans are on foot for a normal
class during the month of June. The responsibility of this will
be upon me. Am hoping with all this that I may be
able to pass a fair examination in the language.
Mrs. McLune & Anna Catherine join me in love to you.

We remember you constantly in our
hardest position, we believe - between us &
It is easier to be out here on the front.

Yours is the
best at home.

Very sincerely,
A. McLune

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RECEIVED
APR 21 1908
Dr. Brown

Korea
Chai Pyung
Korea
Mar 26-08

Dear Dr. Brown -

I wish to thank you for your kind personal letter of Jan 16. The right way in which a missionary may hinder his work that you pointed out came very close home to me. During the past year I had had my attention rather forcibly called to the fact that I was making some serious mistakes along this line. As I expressed it when I was apologizing to a Korean helper for carelessly hurting his feelings.

"They give us new missionaries three years to learn the Korean language, & we need to use the rest of our lives to learn the Korean mind." This last is the important thing, and yet in my case no one had advised me much about it. I had to make my blunders & find out for myself. I thank the 8 items you put in your

2

Letter to me should be put in a card & given to my
missionary. Particularly in Korea the temples seem
to come along the lines of "5" - "denouncing pretenses for
other side & unwilling to be equally polite to the"
and "7" feeling to realize that to hold a man who was
is so important as to us here." But to judge from my
- case the new missionary can't appreciate the worth
of things till he has been at work under 4 or 5 years, and
probably I don't fully appreciate it yet.

This reminds me of a request I want to make.
On a recent country trip I took along (almost by accident)
the printed report of your visit to the Syria & Korea Missions
and Dr. Spear's visits to Korea, Japan & China. Of course they are
years out of date, but I found them tremendously
interesting and instructive, particularly in the discussion of
Missions principles & history. This reading and my recent
trip to Cholla Province has reminded me to the fact
that it was getting very narrow, leaving little of Mission

principles & policy but what I could see & hear is a small ³
circle. No I find little better in the other areas than
we see methods. but I am glad to have a chance to
compare this with others and find at this season &
advantages. Also I have got some (to me) new ideas
out of the study. I have some books on Minis principles
but better than there are the semi-private papers all
these reports. Is there any way of my getting hold of
some more things like these reports?

Also, how does one get the Annual Report of the
Board of Foreign Missions? I am willing to pay for that
but I want it

→ May I remind you that we have not yet had
any answer to a 'question' regarding the red ink
Communist charges on our Goa rules. The matter
was referred to Dudley, you told me. also I wrote you
personally about it. I hope we will know about it
before Annual Meeting, as we really want to understand.

I have just been out on a 3 week trip. Had a
 3. story of my leader. taught a music class, walked 300
 miles, and 9 communis review & other meetings, & adopted
 33 adults. New groups are coming into being faster than
 I can visit the old ones. We need many more men
 it once, and we need more ~~long~~ ministers. There
 will be no graduates this year. I am sorry to say.

Have a curious source of the trip. I was told
 'is has devil-possessed' whatever that may mean for
 years. has recently been visited & delivered from it. He
 He claimed to be possessed by the "Power of the Devils"
 and had a long knife made in the name of the devils.
 With the knife he used to cast out devils from other
 people & has effected some remarkable cures. I cannot
 much for it. In the story is included in the ~~Journal~~
 and miracle made like the Pleasant Accidents in
 Matt 24 at any rate. I have the knife, and it
 is enough by itself to drive it a devil.

This story is not, as far as I can find, a reflection of its
anecdote in *Matthew*.

We are all rejoicing in the success of the Korean
Propaganda Committee. Hope their Party gets a couple
of hours, & at least a man and a single woman soon.
We are sorely in need of this. Mr. Sharp's going home soon
is that & me each I mean's work to look after, and
a new man unless he comes this year, will hardly be able
to do a man's work here I am - perhaps in 1912

Mr. Koons encloses the picture of a little girl,
and asks to be remembered to Mr. Bess & yourself.

Yours very truly
Bess Koons

(microfilm reel # 282, Vol. 238 letter # 57)

THE SUNDAY SCHOOL
SUPERINTENDENT'S UNION OF
WASHINGTON CONFERENCE

59

Seoul, Korea

J. A. L. RECEIVED
JUN 11 1908
Dr. R. B. [initials]
April 27 1908.

My dear Sunday School Scholars and Teachers:-

I have not yet written you about the loss our home has sustained in having taken from it the dear wife and mother. It has left a great wide vacant world; and yet God who knows far best does these things in love and tenderness, and we go forward in the confidence that His way and His alone leads on and up to Heaven. Many blessings have come to us as a family and to the community through Mrs. Gale's illness. Her room became a little ~~Exxaxix~~ portal to Paradise where we had glimpses of the joy and bliss of the purified. But words don't seem to come; I cannot write of it.

One of the Koreans whom Mrs. Gale loved best was Elder Ko, my helper and leader in the church here. Near the close of her days of suffering she asked one afternoon to see him, and he knelt down by her bed so reverently and commended her to the all loving Father whose great heart of pity and tenderness he himself had felt and known. Now he too has gone to follow her home. He died Friday last in Ping Yang where he had gone to take his third year in theology. His face you will perhaps remember from the slides used in Washington, as I had one prepared of him. I shall miss him so much, more than words can tell. From the lowest depths of degradation he came forth to be a companion of Jesus and to keep company with the mighty - like Peter, John and Paul. A greater work of grace could never be imagined than in his case - as you may perhaps have seen in the story of The Vanguard. He had no special ability, no money, no education, no family, no rank, but a great big heart that loved everybody. He was the only man in Korea whom I have ever met who was able to get into sympathetic touch with every one regardless of rank or attainments. The whole church weeps over his loss. He is gone, and I shall not again have his wise help and counsel or hear his cheery laugh or hopeful words of encouragement. The question now is who is to take his place? No doubt God will provide the man, but many a day's shadows will bring back the memory of dear old Ko.

We are well, the two daughters and myself, and very busy. A whole world of opportunity lies open before us with workers all too few. Yesterday the church was packed to the doors with the people sitting on the matting when they ~~could~~ get much closer together than on seats. While you meet on the one side of the world this company meets here. Their prayers and good wishes constantly ascend for you as yours do for them.

With love to the children and best regards to all the workers,

Your missionary
Jas. B. Gale

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Pingyang May 6, 1908

RECEIVED
JUN 20 1908
Dr. Brown

My dear Dr. Brown

Many thanks for your kind letter and its tender expressions of sympathy many thanks also to the members of the Board for showing so kindly in the course of another. In times like these we too the value of friendships, and know its worth and its place in life. All the associates and fellow workers have stood with each other in lending a helping hand and standing by us in the hour of trial. The life is going so smoothly and beautifully with all the conflict of the Abolition seemed suddenly launched out into a blank world, such a sensation I had never known before our last the last year. To them it was com non veritas as they had depended on them more or much. It was with a little fear that I looked forward to the future in their account but now a month and more has passed and they have taken up the responsibilities of life so cheerfully and bravely and leave to us all the best ideas that "science" had shown you so bravely that my years are gone and a confidence that has me guide all their footsteps has taken their place.

Mr. G. H. Jones was long and she suffered much but so many signs of beauty and purity and nobility were hers that the memory of it remains as an exalted form away up above the common world:

Since Mr. Jones' going later so (to of the hospital) has been taken too. He was the Jun but Kelp Church. Shing, right away he came to Pingyang to take his third year in theology

and which we tried. The Ding Yang Church members to buy
him ten but the numbers were more and the church
that we try to bring some. Then it was taken and when
it came in on the main I saw gathered about the coffin such
a group as I had never seen before. Old worshippers of the
left - least broken around the coffin. He had just bought a
small ground for the church and he is the first year. He
had no learning, no ancestry, no ability, no money but he had
a high heart that would anybody aristocrat and coolie alike were
before him. In his poor old heart of love at the same time than
to that of any one else I ever saw. The day shortly before the
Gals left us she said to me "I'd like to see Ho Chang-no (Elder Ho)
If I came into the room and knelt down so reverently by the bed &
to a prayer that would have melted any heart, commenced her
to Jesus. She said to me "Dear Ho Chang-no How I thank you for
his prayer" We turned to just a month when the day next
to her death.

Of all lessons we hold in this life and give additional
to the influence of the better hand.

Anna Ross & I have come in a visit of a few days to Ding
Yang. It was intended here to make the address in honor of the first
graduates of the College to the Governor, which came off in the
theater Friday evening last to lay corner stone of the Protestant
Sunday school ceremony came off yesterday. I appreciate the
kindness greatly of taking part in these two ceremonies
that mark distinct epochs in the history of the work.

We shall start back to Hedo & not for some in the

relations in an easy and stay at the Messells. I shall
In kind regards to the people and your family & the many have the joy of

S. A. Moffett

See A. J. Brown's
attached
ref. 1

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Philip Lang, Secy

June 27 1908

Dear Arthur J. Brown Esq
56 Fifth Ave

New York

Dear Dr. Brown:

RECEIVED

JUL 28 1908

Dr. Brown

~~The Exec. Com. of~~

the Mission has just met here and ~~agreed~~
among the matters considered was your letter of
April 25th to the Exec Com. Concerning Mr. Miller's
offer and Dr. Purvance's ~~for~~ ~~objection~~
I was instructed to write to you in reply, for
it is quite evident to us that the misunder-
standing has been in the Board rooms and not
on the field and that because of conflict of
intentions and instructions in New York Mr.
Miller's offer was accepted in such a way as
to defeat the main object of the offer!

Your letter of April 25th must have been
written without a knowledge of the instructions
given to Dr. Purvance by Dr. White and Mr. Day
and of the assurances given to Mr. Whittier's
brother in New York.

Mr. Miller's letter of June 2 1908 to you makes this
apparently clear and yet I quote also from

^{son}
 a letter in the E. Whittome in Howard son last year
 in which he writes to Mr. P. C. Whittome son
 referring to either second year Mr. Howard Whittome of New
York - we writes -

Under date of March 30th Howard wrote me - "I had
 a talk with Dr. White this morning in regard to Dr.
 Purvance's salary. He said that the matter is in the
 hands of Dr. Brown and he thought that Dr. Brown
 was waiting until he heard from Mr. Miller of course
 as to whether he was willing to have Dr. Purvance go
 to Super Chem on his charges."

Under date of April 3rd Howard wrote me - "Dr. White
 has just called me up and said they have heard from
 Mr. Miller in regard to Dr. Purvance and he feels
 that inasmuch as he is not to have the use
 of Dr. Purvance's services for six months the amount
 which he has given for the purpose should not apply
 until Dr. Purvance is located at his station.
 They therefore state that the amount of Dr. P's salary
 for six months until Dr. Shattocks allows in Super Chem
 is \$2500. I asked him when it was payable and
 he replied that it could be paid at your convenience but
 that the Board could use the money at once."

This was all arranged after you had received Mr. Miller's

letter of Feb. 1st 1908 in which he said "That for Dr. P. to go to Sze-Chun till Dr. Sharrow's return was to annul the reasons for our making the offer and to go contrary to the conditions on which the gift was given. That if they sent him north it must be with the understanding that we would reserve the right to withdraw our offer."

The Exec. Com. recommended that Dr. P. go to Sze-Chun because of the instructions given in New York to Dr. P. to go there, because Mr. Miller consented with the understanding that such action relieved him from the terms of his offer and because of the extreme necessity for the presence of a doctor in Sze-Chun. That Mr. Miller's generous offer and his generous relinquishment of his right to the services of the physician at Chong ju where his own wife's health was involved for the sake of Mrs. Whitmore and the expected baby, should be permitted into an attempt to be relieved of meeting his obligations is an injustice which you never intended but which he cannot but keenly feel and which the Exec. Com. feels should be corrected by frankly and freely releasing Mr. Miller from his offer, no matter whether the funds for Dr. Purman's come

from the money received for Dr. Mull's support after he ceased to receive the same, or from the money received from the new supporters of Dr. Purviance if received in time to apply after Mr. Whittens's \$625.⁰⁰ is exhausted, or, only in case neither of these are available, from the Propaganda fund, a general treasury of the Board or wherever they may be found.

We feel that it is unjust to ask Mr. Miller for it and we renew our recommendation that Mr. Miller should be relieved of this offer.

We readily understand that, in the multiplicity of details to be kept in mind it is easy to lose sight of some things which bear upon a situation on the field so far away and thus render misunderstandings possible. This is a case of misunderstanding which we greatly desire to see cleared up without injustice to Mr. & Mrs. Miller.

Yours very sincerely
 Samuel A. Moffett
 Chairman Exec. Comm.

P.S. Although Mr. Miller considers himself released from his offer, he still generously offers to bear the travelling expenses and outfit of Dr. & Mrs. Purviance, which offer we trust the Board will accept. S.A.M.

C. A. Clark.

RECEIVED

5 copies all
Mr. Clark
Mr. Brown
Mr. H. B. Lee

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Seoul Korea June 28/08.

Dear Dr. Brown Dr. ~~Briggs~~ finished six weeks of teaching
in the Theological Sem. of Korea (P.Y.) and I want to write you
of my impressions of it. You will recall that it consists of a
5 years course with 3 months annually in residence and 9 months
of assigned ^{work}. I have always felt heretofore that it was a fairly good
arrangement and undoubtedly the best possible under the circumstances
but after all a sort of a short cut make shift course to bridge
over until a more regular Seminary could be started. This year
I was assigned to teach and as I may never be assigned again
I want to report what I found. I was most agreeably surprised
to find a curriculum that need not be apologized for in the
presence of the curriculum of any Sem. in America. In it I found
there was a few elementary studies not usually found in Seminaries
at home but I'm not sure but what the home ~~examinations~~ would
not be improved if they had some elementary courses. The men (about
100 in number) are all good Chinese scholars as well educated
as the best of their country men to begin with. Some of our western
branches like Geography and ^{history} they have never studied and so
must take in the Seminary. As for learning quickly I've never
seen anything like these men. I enclose herewith copies of the
final examination questions I gave them and the results. These papers
do not mean that these were all of the things the men learned
The papers were given just as in examinations at home covering
only a small portion of the work of the term, but they were typical
questions and I have my doubts whether many high school
graduates at home could have done better as to results. The men
have simply marvellous memories. One can give out lessons so long
that they would be called cruel at home and the men will be many

of them better perfect next day. There are only 3 months of resident work and the men are free from preaching to give all their time to the most intense acquisition of their subjects. Three major subjects are recited in daily by each class, besides a couple of lighter subjects, so that when we would take 6 months at home on such a subject as English history, they get every important feature of it in 6 weeks. I know it is the same in all other subjects. Each class has to carefully read 10 books during the 9 months of non resident work, I examined the first year class orally and I give them 40 questions each on ~~Joshua~~ Judges Deuteronomy Eph. Phil. Coloss. I & II Thes. and 80 questions on Deuteronomy and no one failed. One has got to be pretty minute to ask 40 questions on Colossians for example and yet they could answer all I asked. I never saw anything like it for keenness and voracious acquirement. I inquired carefully as to other departments - Theol. - church history etc. It was all the same. I don't expect they will ever want me to teach up there again, but I'm thankful for this one experience and I hope you will always assure folks at home that the Presby. Theol. Seminary of ^{its} ~~its~~ ^{its} can hold its own with any seminary anywhere. It isn't a "short cut course" as we speak of such things at home. We have a right to be proud of the men who graduate from there as the peers of any ministers anywhere and as for "English Bible" it would be conceited of us to call ourselves their equals.

Yours sincerely
Chas. Allen Clark